

MORNING STAR.

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MISCELLANY.

From the Hingham Gazette.
CHARITY.

"Charity, decent, modest, easy, kind,
Softens the high, and rears the abject mind.
Knows with just rens, and gentle hand to guide
Between vile shame and arbitrary pride."

Of all the virtues inculcated by that holy religion which we profess, and which it should be our most ardent endeavor, by our lives and conversation, to reverence, none is so forcibly urged upon our consideration, by the precepts and examples of its Divine Author, by his apostles, and by the helpless and fallible condition of man, as CHARITY; and yet, perhaps, none is so much slighted and neglected.

It would be unnecessary to point out the various weaknesses, and "easily besetting sins," to which the children of men are liable. Let any one but closely examine his own heart and conduct, and if he take the precepts of the Gospel for his guide, he will find much to regret and disapprove. If the angels who ministered before the Most High—and our first parents, made after the image of deity, and but a little lower than the angels—fell from that exalted state of perfection in which they were created, how can it be supposed that the heirs of "Death and Woe" will perform their earthly pilgrimage, in the midst of temptations and trials, and never stray from the path of perfection? History may be searched in vain to find one, that hath "lived and sinned not." If, then, we are all the "children of disobedience," and "born unto trouble as the sparks fly upward," is it not one of the first, and most important duties incumbent upon us, to commiserate, rather than condemn the frailties of our fellow-men? It is no less our duty to weep with those who weep, than to rejoice with those who rejoice; and it may be said that, by too liberal an extension of Charity, we encourage, rather than reclaim the immoral.—This inference I deny. Certainly the founder of our religion will not be charged with the toleration of immorality, from any quarter. Let us then seriously attend to his divine instructions.

"If thy brother trespass against thee seven times in a day, and seven times in a day turn again to thee, saying I repent, thou shalt forgive him." And again, "Judge not that ye be not judged," &c. To his disciples, who would have called down fire from Heaven on the Samaritans, He said, "Ye know not what manner of spirit ye are of." Listen to the gentleness of his reproof, in the case of the woman brought unto him by the "Scribes and Pharisees." "He that is without sin, let him first cast a stone at her." And when, "convicted by their own conscience, they had all departed without inflicting the punishment of the law of Moses, he said, 'Neither do I condemn thee; go, and sin no more.' Here is discoverable, in an eminent degree, that exercise of liberal Charity towards a crime which all civilized nations have pronounced of the deepest dye; and yet, nothing which the most artful sophistry can wrest to its encouragement or toleration. It was a reproof, delivered in a mild, and impressive manner; and far better calculated to produce reformation than the denunciations of fanaticism, or execrations of malevolence. There may, indeed, be cases, in which the reproofs of gentleness and grace will be disregarded; and there are crimes, which, for the peace of society, demand that the perpetrators should be made public examples. But it should be remembered that these examples are the heacons, which should warn others to beware of the rocks and whirlpools, which surround us in the navigation of life; and seldom, if ever, have any favorable effect on such as have split on the one, or danced in the giddy circles of the other. Hence they can be no argument against

the exercise of the most gentle means, while there is even a distant probability that the erring may be reclaimed—or even while reformation is possible, and the peace of society does not call for the execution of its authority. To attempt the reformation of our fellow men by vehement denunciations and bitter persecutions, would be like calming the ocean by a tempest.

But the soothing hand of sympathy has done much and may do more. Presenting in lively colors the inducements to walk in the path of virtue; and at the same time, extending a generous confidence and support, she has raised from obscurity and vice some of the most distinguished talents, that ever illuminated the world. Many an unfortunate and desponding youth, whom circumstances, by slow and unperceived degrees, had brought into the tremendous gulph of Ruin; and who, if neglected, or persecuted with the unrelenting spirit of Malice, must inevitably have gone down to the grave in despair—forgotten and unknown.

Let us then consider that, we "also are men," and subject to like passions as others. If, from our situation in life, we have been less exposed to temptations, let us take heed to our fellow men, let us be careful that our own feet stray not from the way of virtue; but let us not rashly denounce those, whose situation may have been less fortunate.

From the Christian Advocate and Journal.

CHRISTIANITY IN THE HOUR OF DEATH.

The consolations of Christianity form one of its most delightful as well as salutary accompaniments. Their value is not generally appreciated till heart and flesh begin to fail and the world to pass away. Then, in the absence of health and strength, when all earthly sensations lose their charms and the springs of nature cease to act with their wonted force; these friendly "visitors from the cross" encircle the dying saint, and throw over and around him the everlasting arms of divine mercy.

How sad and lonely the couch where the emaciated strengthless form is stretched, unaccompanied by these dawning of eternal day! Over the poor, unhappy, wretched lay, no star light brightens, no cherub wings are hovering. In vain are the arms of friendship extended, the bosom of love opened.—The rays of hope may gleam a brief moment on the horizon of the mind, but they are cold and cheerless. No reviving influence passes over the feverish brain—no holy gust of ecstatic joy sublimates the mind.—Oh, it is hard dying, when the consolations of the gospel are wanting—when the past, the present, and the future bring in the dreadful sentence that *all is lost*—when no uplifted arm makes strong the soul; nor points with unerring truth the bright way up to the mansions of felicity! But oh! how soft the bed of death! what easy, pleasant dying, when the consoling assurances of God's word are brought home to the stricken one, in language that cannot be misunderstood. When the soul, feeling after the promises, finds itself suddenly clinging to the Rock of ages, and rising up in the strength of the Lord of hosts, grapples with the monster on ground consecrated by the Son of God, and prevails, and triumphs! It is then he looks upon the fallen pillars in which he had once gloried, with a smile, and beholds unmoved the crumbling tabernacle falling down in ruins; while new fledged, he breaks his bonds and towers away to dip his pinions in the font of light.

—Sure the last end
Of the good man is peace! how calm his exit!
Night does fall not more gently to the ground,
Nor weary worn out winds expire so soft.

J. N. M.

Come, my all, ye that labor, and are
Heavy laden, and I will give you rest.
Mat. xi. 28.

In the above sentence is expressed that consummate mercy so conspicuously depicted in the divine character. Can he be a man of sensibility, who, while contemplating the *idias* clothed in such beautiful, though simple language, never feels his soul swell with gratitude to the Author thereof? If mercy alone were the only attribute of the Almighty, he would deserve our utmost gratitude; but when we behold him every good quality blended with the most lowly and meekness and humility, in what a powerful manner ought we to address Him—with what zeal ought we to supplicate his mercy whose blood was shed for us. But alas! even the midnight moon, when silence prevails throughout a part of God's immense works, witnesses the commission of many a heinous crime, unseen by mortal eye, and the offenders comfort themselves with the idea that there are none to give informa-

tion, regardless of Him, who at one glance takes in the vast immensity of space and distinguishes the *principia* of the smallest atom in nature. If conscience pervade the breast, if the idea, "Though no man saw me, God saw me," find its way into the heart, every means is made use of to shun the disagreeable reflection. Although this depravity of the human heart, this burden which mankind labor under, is so enormous, yet the eternal, in the most endearing language, indicative of the greatest concern for the human family, says, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." It is an idea that carries with it a degree of self-conscience, that mankind are so prone to pursue the paths which lead directly to the dreadful abyss of woe, allured, as it seems, by the variegated and sweet scented flowers that bloom on the right and on the left, until the *profundum* yawns horribly at their feet.—For eighteen centuries has the truth been promulgated to the world, and for even such a time has it been received by some as the most overt imposition. When Popery swayed the morals of men, when the peals of their stentoriferous voices resounding not only in the Cathedrals, but in the court of Imperial Rome, reverberated throughout Continental Europe, it is not to be wondered at, that man in such a labyrinth of superstition and ignorance, should confound the true doctrine, with the most flagitious innovations that could be possibly introduced into pure hierarchy, especially, when so completely deceived by those whose duty it was to guide them, like tender fathers in the path that lead to immortal glory. But when we take a retrospective view of the rise and progress of literature in the land of Christendom, and of the reformation, the date of which deserves to be one of the most memorable eras in the annals of theology, impressed with the asseveration of truth, we exclaim, "Man is no longer deceived with false doctrine, and unless he be able to answer the interrogations of his Maker, when called into his presence, he must expect to have his portion in the lake that burns with fire and brimstone," where there will be weeping and gnashing of teeth."—Village Herald.

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. xii. 13.

The doctrine of the universal judgment is so clearly taught in the word of God, and so generally believed by all experimental christians, we shall not in our present remarks attempt to prove it, but assuming the doctrine as true, proceed to some plain and practical reflections. Is it true that I who am but of yesterday and comparatively know nothing—that I, a poor frail, erring and feeble creature, must appear before the great God my Maker?

Will every work of mine, with every secret thing, be brought before him into judgment? Of nothing am I more certain, since it is taught in the unerring oracles of God.—Why then am not I, and why is not every professing christian more intent upon the great work of self-examination? We may profess religion, we may contend earnestly for its doctrines and ordinances, we may even spend our lives in preaching the gospel and yet bethink us of the creature, see and read attentively the 13th chap. of the 1st Epistle to the Cor. and should that by our case how awful to us will be the day of judgment. Nothing will stand the test of that day but that which is real and genuine, but love to God and love to man, but a new heart, and that holiness without which no man can see the Lord in peace. A proper consideration of this subject would lead us not only to self-examination that we neither deceive ourselves nor others, but also to a sacred consecration of ourselves and all that we have and are to God. With the deep and awful solemnities of the judgment before us, what ardor of devotion, what fervor and frequency in prayer, what diligence in searching the holy scriptures, what carefulness to avoid every appearance of sin, and what willingness to labor and suffer in the cause of Christ ought we to manifest. With these solemnities before us, how appear the honors, the wealth and the pleasures of the world? mere toys; mere trifles. All these solemnities in view, how appear the ease of the impetuous sinner? Destitute of an interest in the soul, destitute of a change of heart, destitute of any true love to God or holiness, and of any attachments to the employments of heaven, he is prepared to stand before God, "For the great day of his wrath is come and who shall be able to stand?"

Acquirements necessary for a preacher.—He that teaches the knowledge of God to mankind, can never have too much in for-

mation himself. Yet some particular acquirements are more especially necessary.—As, first, a thorough knowledge of the system of revealed truth. The inspired Scriptures are profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be thoroughly furnished unto all good works. No other knowledge can make up a deficiency in this. It was said of Timothy, that from a child he had known the Holy Scriptures, which were able to make him wise unto salvation, through faith in Christ Jesus.

Next to the knowledge of the truth, which we preach, we may suppose it necessary to have a good understanding of the language which we make use of in our administrations. Although Paul did not affect excellency of speech, or use enticing words of man's wisdom; yet he exhorted Titus to use sound speech, that could not be condemned.

The knowledge of the dead languages, though highly desirable, is not thought absolutely necessary. For although Christ, upon certain occasions, and for particular purposes, bestowed the gift of tongues upon the apostles; yet even at the day of Pentecost, we have no reason to suppose they spoke with any more tongues, than there were persons of different languages to hear them. Nor is it certain that they had this gift at all times, to make wanton use of at their own pleasure. There is less evidence still, that ordinary teachers, even of the apostolic age, were favored with the gift of tongues. But, however, if any are so highly favored as to say with the apostle, "I thank my God I speak with tongues more than ye all," let them not forget that he adds, "yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue."

Also, a good knowledge of ecclesiastical history, is to be considered a necessary and interesting acquirement. From this source, we are able to trace the footsteps of the flock of Christ back to the early dawn of Christianity. We learn what scenes of distress the church has passed through, what persecutions she has endured for his name's sake, and not faint-hearted. Also, what declensions and reformation have succeeded each other; together with the accomplishment of several Scriptural prophecies.

It will be granted that there are many other useful acquirements, though not so absolutely necessary to qualify a person to preach the gospel. Such as a general knowledge of the arts and sciences, and of human nature. These are to be considered as useful appendages, rather than constituent parts. But although a man were possessed of all the accomplishments described, yet "How should he preach except he be sent?" Dr. Baldwin.

An Answer for Sceptics, &c.—The late Bishop Horne, in some remarks upon the alleged contradictions of scripture, says:

"Pertness and ignorance may ask a question in three lines, which it will cost learning and ingenuity thirty pages to answer. When this is done, the same question shall be triumphantly asked again the next year, as if nothing had ever been written on the subject. And as people in general, for one reason or other, like objections better than long answers in the mode of disputation, the odds must ever be against us; and we must be content with those of our friends who have honesty and erudition, candor and patience, to study both sides of the question."

True religion does not consist in the explication of dark and intricate questions—nor in the elucidation of mysterious points in scholastic theology—nor in the repetition of creeds and prayers—but in the belief of the truth, the possession of its principles in the heart, and the practice of its precepts in the life. A man may be the strenuous asserter of doctrines and confessions, and still be only a bigot; but he that "visits the widow and the fatherless in their affliction, and keeps himself unsupported from the world" must possess pure and undefiled religion. A disposition to discharge all the active and self-denying duties of Christianity, with promptitude, meekness, and fidelity, is one of the best evidences of our gracious state.

THE MANNER IN WHICH THE NEW TESTAMENT ADDRESSES MEN.

Here, as in many other points, the book is eminently singular. Men who had no intercourse with the great world, we might expect to find either an admiration of the rich and powerful, or a dislike of them, and a partiality for people of their own rank. But nothing of this kind is to be seen. We scarcely find a writer who has not his partialities; one is a sycophant of

the great, and a despiser of the poor: another hates the great, and makes his court to the multitude, that he may gain their favor. Some pay homage to the learned, and treat the ignorant with contempt; others take the contrary side.—Country and religion are a powerful influence on man's sentiments, and on their manner of speaking of persons and things. Both Jewish and Gentile writers furnish remarkable instances of this, each in an opposite way.

But here is a perfect exception to these modes of writing. The whole human race is always considered in the New Testament as one great family. The Apostles view man as an immortal being: This is the light in which he constantly appears. The different conditions of life sink into nothing, in comparison of this more illustrious light. The only reason why they notice the various stations in civil society, is to remind men of the duties of these stations, and to guard them against the temptations to which they are exposed. This is particularly the case as to persons in the most exalted condition, the temptations of which they represent as the strongest of any. They therefore kindly entreat them to watch against their influence with the utmost care; and at the same time they frankly reprehend their abuse of the blessing of their condition. If they speak of the poor, it is to console them, because their temptations are not strong, and to point out those advantages in their lot which they are apt to overlook. But in all the grand concerns of human nature, they view men as equals: they speak to them as brethren; they envy not the great; they despise not the poor; they address all with dignity and affection. There is indeed one marked difference which they ever maintain, and never in one instance lose sight of for a moment. But it arises from nothing but reason: it is that which takes place between the righteous and the wicked. Such greatness of mind as this, which overlooks all worldly distinctions; which attaches dignity to man as immortal, and excellence to man as good, and inaccessibility to man as wicked; found in illiterate men, and found in all the writers of the New Testament, will be allowed to have some weight, when thrown into the scale which contains the evidences of Christianity.—*Bogue.*

Rev. J. Wolff.—This indefatigable traveller and preacher still remembers his brethren according to the flesh. He held a public discussion in London, on three successive evenings in March, with Mr. S. Newman a professor of the Hebrew language. On the first evening 200 persons were present, on the other two between 3 and 600, the greater part of whom were Jews. They attended contrary to the prohibition of the chief Rabbi in England, and Mr. Wolff vehemently preached Christ to them. He has been much employed, while in England, in attending the meetings of societies for the salvation of the Jews, and in forming new ones. On the 24th of May, and at the committee of the London society took leave of Mr. Wolff, a special prayer meeting. He expected to leave England in a very few days, for Palestine and the east. Lady Georgiana is to accompany him, and reside in Palestine. Mr. Wolff challenged the Catholics also to meet him in debate; but it appears that the challenge was not accepted. Mr. W. proposes to pay special attention to the advancement of Bible education in Persia, particularly among the benighted members of the Armenian church.—He intends to introduce the British school system, and a public meeting has been held in London, to discuss the subject in this object.—The Evangelical Magazine says, that the details furnished by Mr. W. at that meeting, of the state of the several Jewish tribes in Palestine, and other parts of the east, were interesting beyond what it is possible to express.—*Boston Recorder.*

OBITUARY.

Died in Providence, R. I. on the 12th of May inst. Mrs. Susan Humes, daughter of the late Mr. Apheus Humes. The subject of this memoir was born in Thompson, Conn. January 29, 1805, and while she enjoyed the company of her parents, she was favored with some religious instruction; but death separated both father and mother from her when she was barely a child, and afterwards her lot fell in a family where religious things were neglected. However, he that has promised to be a Father to the fatherless, led her not destitute of divine instruction; but early gave her serious impressions concerning the salvation of her soul, and when about fourteen years of age she obtained a hope, through Christ, of her reconciliation with God; and May 19th, 1819, she was baptised, and united with the Baptist church in Thompson. Soon after this she began to feel impressions of duty to warn sinners of their awful situation, and present to them the glorious Saviour, as she could not will to save to the uttermost all that came unto God by him; but the opposition that arose in her own mind to such an undertaking, caused her to conceal her thoughts until she gained

full satisfaction that she could not enjoy any peace in withholding. When she made known the exercise of her mind, she met with much opposition; however, feeling in name and strength, and began (June 1822) to publish salvation to a dying world; becoming, after this, acquainted with the Freewill Baptists, and her sentiments agreeing with theirs, she obtained a discharge from the Thompson church, and joined the Freewill Baptist church in Smithfield, R. I. August, 1824. From the time she commenced preaching until the last of Nov. 1826, she travelled in Rhode Island, Connecticut, Massachusetts and New-York, and preached to an astonishment of thousands. The last five months of her life, she was afflicted with a lingering disorder.

Ever after her conversion, she was a pattern of piety, and gave much evidence of being a subject of grace; and during the years of her public improvement no person of candor that was acquainted with her, could doubt her conscientiousness and sincerity. Her labors were attended with much energy, and blessed to the awakening of many sinners; and her last labors, which were within the limits of the church to which she belonged, were attended with so much engagedness that many observed, that she appeared like a person hastening to do her last work. During her sickness she manifested much composure of mind, and resignation to the will of God; the writer of this heard her say that she felt the greatest peace and contentment of mind that she ever enjoyed; feeling that her work was done on earth, she was ready to go at God's call, believing he would take her to himself. The seven last days of her life, she was visited daily by a servant of God, and being asked by him, if she had any particular request for him to make in his prayers, she answered, none except for God to give her an easy passage through death, and take her to himself. She retained her senses, and conversed till within a few minutes of her departure; and her desire was granted in that she calmly breathed out her last breath, like one falling asleep, without a struggle or a groan.

Thus she died in the bloom of life, appearing fully prepared for the joys of heavenly bliss. The second day after her death, at 3 o'clock, P. M. her corpse was carried to the vestry of the Methodist Chapel, and a sermon was delivered to the friends and relatives by Eld. Zalmon Tobey, and then her remains were conveyed to the north burying place in Providence, and consigned to the house appointed for all living. By her death her brothers and sisters are bereaved of one who was affectionate and kind, and a church to which she belonged of a worthy and useful member, and all her acquaintance of one whose precepts and examples are worthy of a place in their remembrance, and imitation in their lives.

REVIVALS.

Connecticut.—The revival in the several parishes in Saybrook we understand still continues—50 were admitted to the church in West-Brook parish, on the first Sabbath in this month. The affecting spectacle of so many coming out from the world and taking the vows of God upon them at one time and the solemn ordinance of baptism performed on a number of the new converts and the celebration of the Lord's Supper, had the effect for which they are admirably designed, of melting to repentance the hearts of those who were looking on, weeping at what these things meant. Many were away under deep convictions, and between Sabbath evening and Wednesday morning 14 more were brought to rejoice in the hope of salvation, through the merits of Him, who had been sent forth as crucified and slain. Thus a new impulse appears to be given to the work in West-Brook.

In Pettipaug, the number of hopeful converts since the first of April is about 32, and in old Saybrook about the same number, and the prospect more encouraging.

In Enfield, between sixty and seventy have been made to rejoice in hope since the revival commenced in that place.

Rel. Int.

Stratford.—About 80 persons in the different denominations, principally youth, entertain a hope that they have passed from death unto life, in this place, during the past winter. Our evening meetings are as fully attended as at any former period—but no new cases of conviction for some weeks past.

About 30 have lately been led to rejoice, and sing redeeming love, in Bridgeport. In Trumbull, last week, 7 obtained hope, and above 40 attended an inquiry meeting. Who can sit still in this latter day of glory—be an idle spectator, and still believe himself a child of God.—*Ch. Ser.*

Lovell, Mass.—The religious attention which commenced in Lovell the early part of the year 1826, has continued in a measure, ever since. During that time, 77 have been added to the Baptist church, by baptism. But at no time has the revival been so extensive, as within the last six

weeks. In April (last month) Rev. Mr. Cookson baptised 13 persons who were added to the church; and last Lord's day he administered the same ordinance to 10 others. The number of serious inquirers in the several religious societies is still very great.—*Waldham.*

Harrisburgh, Pa.—We are informed by a friend from Harrisburgh, that 24 persons were added to the Rev. Mr. De Witt's church at the last communion, as the first fruits of the revival there. The work is still in progress and increasing in power and interest. Between 30 and 40 attended the last meeting of those who are inquiring the way of life.—*Philadelphia.*

MORNING STAR.

LIMERICK:

THURSDAY, MAY 31, 1827.

SINGULAR OCCURRENCES—CONTINUED.

About seven years since, Eld. Ebenezer Chase, then of Andover, N. H. commenced a monthly publication, entitled, "The Religious Informer." The office of the Informer in a short time was removed to Enfield, N. H. where the same work is continued quarterly under the direction of the original editor. The Informer, we believe, has been a blessing to the community. It has been the means of spreading much information through the Connexion. By it Eld. David Marks, Jr. of New-York, who travelled extensively to preach the gospel of the grace of God, learned the name of the editor, and the place of his residence. Being but a youth, Eld. Marks was disposed to visit Eld. Chase, for the purpose of forming an acquaintance with him, and a more extensive acquaintance with his brethren. Travelling from his native home to Enfield, he passed through the south-east part of Vermont, where he preached, and was informed that there were several churches and elders in the vicinity, that did not unite with any sect, but who were well united among themselves, and who preached the same doctrine that was preached by Marks. This circumstance led him to tarry in the place "certain days." Agreeably to the request of the people, Eld. M. exhibited the general views of the Freewill Baptist people, with regard to doctrine and discipline, in a discourse founded on the following text: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." This discourse was highly satisfactory to these elders and brethren. Means were immediately adopted to open a correspondence with the Weare Q. M. (that being the nearest), and these elders and brethren were soon received into fellowship and now belong to the Connexion.

It was in consequence of the publication and circulation of the Magazine, before mentioned, that Adam Taylor of London, editor of the General Baptist Repository, and Missionary Observer, became acquainted with Eld. Buzzell; which circumstance gave rise to the agreeable correspondence, by a mutual exchange of letters and publications, now in progress.

In 1824 the annual publication of "The Freewill Baptist Register" was commenced. A copy of this little work, with other pamphlets, was sent to London. We have received the Repository up to August 1826. In one number of this work, we notice an extract from the Register, credited, in the customary manner, to the Freewill Baptist Register, published in North-America, for 1825. The above mentioned article and this, were written by the same hand. Many extracts, giving an account of the rise and progress of the Connexion, their religious sentiments, &c. are also published in the Repository. It should be remarked that this periodical by means of missionary exertions, has a circulation in India; the West Indies, and other countries, to which the General Baptists send their missionaries. Thus, it will be perceived, that through the Press, the labors of some of our members have already extended nearly to the remote ends of the earth. The productions of our pens have been read in India, and other distant climes, which we shall never visit, by people whom, in this life, we shall never see. Even in our own endeared

country we anticipate that our miscellaneous articles, will be read by hundreds, and probably by thousands, whose faces in the flesh we shall never behold. How necessary that we should write with the utmost candor of mind and sincerity of soul! How important that writers and readers, should seasonably labor for that meat which perisheth not, that when we, respectively, shall have finished our course upon the earth, we may be received with the believer's life in glory!

It is well known to our patrons when we commenced the Star. It is hoped and believed, by the patronage they continue to us, that they appreciate the motives we have in view, viz. the advancement of truth among men, and the glory of God in the land of the living. God forbid that we should glory in any thing, save in the cross of Christ, by which we desire to be crucified unto the world, and that the world should be crucified unto us. Although our subscription list should be increased, to make our paper successful and render the establishment permanent, yet it has already become considerably extensive in its circulation. We have a few subscribers in Vermont, Rhode Island, New-York, Ohio, and two have recently been returned from Pennsylvania, and one from Indiana. A few days since we received a paper directed to us from the state of Maryland, with the usual compliment, a *place exchange*. Thus our Star is gradually making its way toward the South and West. We, also, send several papers to Houston; by this course they enter the borders of the province of New-Brunswick. A copy of the first volume, if no delay has occurred, is on its way to London.

It is desirable that our friends in different States should not relax in their exertions to extend the circulation of the Star. With proper exertions of its friends, our patrons might be increased several fold. We again state that we will at any time render up an account of the state of our establishment, to an Elders' Conference or any committee which may be appointed to examine the same. The counsel of our able brethren of different states, relative to the management of the paper and Press is desired, and if given will be peculiarly regarded.

We would observe that the first year is not a proper criterion by which to judge of the accuracy of the mail, and the seasonable and punctual arrival of papers. This, as a natural consequence, will become more regular, as the paper becomes better known. Do not your papers come more regular now than they did six or eight months ago?

We state for the information of those who live at a distance, that the greatest yearly expense which will accrue, by patronizing the Star, including postage is two dollars and twenty eight cents. For a postage of seventy eight cents, a weekly paper may be sent to any part of the United States for the term of one year.

AGENTS FOR THE STAR.

Charles Morse, *Wilton*. Eld. Williamson, *Starks*. Ezekiel Hayes, *Filer*. Samuel Hall, *Edgcomb*. Nathaniel Jewell, *Wales*. John Hinkley, *Georgetown*. Eld. James Colley, *Gray*. Frost Staple, *New-Gloucester*. Eld. Winthrop Frost, *Mansfield*. Daniel Brackett, *Houlton*. Daniel Bean, *Brownfield*. William Wills, *Richmond*.

In every town where there are several subscribers, an Agent will be appointed as soon as convenient. The following Elders are considered as general Agents:

Ward Locke, *Zachariah Jordan*, Hubbard Chandler, *Maine*. Enoch Place, *Moose-Bean*, *New-Hampshire*. Jonathan Woodman, *Ziba Pope*, *Vermont*. Zalmon Tobey, *Abel Thorp*, *Rhode Island*. Richard McCarey, *David Marks*, *Jr.* *New-York*. David Dudley and Marcus Kilborn, *Ohio*. Hezekiah Gorton, *Marion*, *Ohio*, is also an Agent.

We wish no subscriber to send money to us by mail, who is not an Agent, unless he wishes to discontinue his paper; in this case the postage should be paid. Any person having subscribed for the paper, if they wish can discontinue at the expiration of the year, or at any subsequent period, by paying the arrearages due. In order that there may be a fair understanding betwixt all concerned, we would state that a notice for a discontinuance should

